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No. 9

The Masonic Craftsman

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Massachusetts, in the Interest
of Freemasonry*

In This Issue: Place and Relationship of the Rites

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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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CHALLENGE Freemasonry is not a product of recent times. For hundreds of years it has functioned. During that period of time vast changes have taken place in the economic and social condition of the world. Nations once dominant have been reduced in power. Kings and potentates have been swept from off the stage by the inexorable force of events. Science and invention have created a new world. With the increasing complexities brought about by scientific and technical progress, which have been nothing short of amazing in range and scope, the human mind has found itself absorbed to a far greater degree than in days when the simpler life was possible—and has lost much in the process.

Freemasonry, notwithstanding, has maintained intact adherence to the principles upon which it was founded. This was inevitable if it were to continue. These principles being based upon elemental Truth, are fixed. If followed consistently they solve the problems of life and living under any conditions or circumstances. The trouble is that simple truths have been forgotten or at least relegated to the background and those things which are of far less consequence, superficial, of transient value only—now dominate the thoughts and acts of men and nations.

It is evident to most thinking men that some focal point is needed upon which the minds of men may meet both as individuals and as well elements of political units looking to the solution of problems which are the inevitable consequence of intense nationalism—and the resulting lack of universal understanding so essentially necessary to world peace and prosperity.

All the distractions of the present time could be reconciled, if it were possible for people *universally* to get enlightened, intelligent understanding of the issues involved and fair, impartial consideration given to them, in an atmosphere cleared of the fogs of fear and hatred which have been fomented by men with unsound doctrines and unlimited ambition for personal power.

The League of Nations having to a very large extent failed of its purposes—what is the next step? If the apparent present contemplated national and international suicide is to be avoided, means *must* be found to adjudicate racial and economic differences.

It may be too much to expect the several million Freemasons of the world to serve as the desired agency in this much-to-be-desired scheme, but there is not the slightest doubt that this great group of intelligent men, of good will, strategically situated as they are

throughout the world, can by persistent, intelligent effort and whole-hearted interest advance the plans for world peace and, as well, aid in the amelioration of the world's ills very substantially.

The dedication of each individual Freemason's efforts to such an enterprise is a paramount consideration. No worthier ambition confronts the fraternity—it is all of a piece with the primary impulses of the Craft.

REASON A drama has ended for the moment. **LOST** Abyssinia is beaten down, overwhelmed. The Negus, forsaken and betrayed by all his supporters, who encouraged him in his heroic struggle, has left his blood-drenched country, and has gone to Jerusalem, the city of the Founder of the Christian religion, whose doctrine Christian nations are supposedly following. These Christians!

The curtain has fallen, and the principal actor, the villain of the piece, has appeared in front of it and has told us that he is a hero. He has explained to us that by the wonderful feats of his armies European civilization has won a notable victory over African barbarism. Abyssinia will appreciate the works of civilization—the thousands of widows, the thousands of orphans, the thousands of dead, the thousands of blind, crippled, disabled men. This all happened while the League of Nations, idealistic creation of an American President, the instrument of peace, the guarantor for Abyssinia, to which the powerful states of Europe belong, stood by and watched, encouraged, but did not help; forgot its promises, forsook its duty. Il Duce has spoken his epilogue; we may give ours.

After a senseless war, which the powers were powerless to prevent, and after a senseless peace, which they thought out, Europe is sliding down fast to the abyss. Responsible leaders say it: everybody knows it. The Great War was awful. The next promises to be the end. All nations appear to be getting ready for the last round of the tragedy of nations and false nationhood.

On the edge of chaos; but still on the edge. There are tokens on the wall, but they must be read to be understood. Many people driven to despair by the Great War and the awful subsequent years, have lost their balance and their belief—and who can blame them? Weapons of destruction have become too perfect. Reason which leads to mutual understanding and justice is in the discard.

Old ideals have been shattered. Strong and clever leaders have moulded the masses like modelling clay

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Alfred Hampden Moorhouse, Editor and Publisher.

to shapes of their own contrivance, by holding out to them some narrow ego-centric slogan as a new ideal. Here in detached (?) America, far from the cockpit, we can look at the film being unrolled before our eyes with seeming indifference, yet should the finale in the play now enacting reach its apparently inevitable end we too will see the end of all that has heretofore made

life worth while and this nation swept into a vortex controlled by passion instead of REASON.

A detached interest may be all very well, but this next war which now appears imminent will, unless prompt steps are taken and counsels of moderation prevail, like a forest fire, spread and consume all before it.

A Monthly Symposium

Do Place and Relationships of the Rites Need Clarification?

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RELATION OF RITES

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

REPEATEDLY the Masonic press prints charts of the root and branches of Freemasonry showing in genealogical form their relation to each other in verisimilitude. To clarify this still fur-seems unnecessary except perhaps to satisfy the idly curious.



Any man entertaining a favorable opinion of the Craft and desirous of entering its portals will naturally seek information regarding the variety and form of its sundry rites from his sponsors and others to whom he may look with confidence.

The foundation of Freemasonry, the root from which all else derives, is the so-called "Blue" lodge of the three original degrees. The term "higher" degrees is somewhat misleading, tending to create an impression that added merit or prestige accrues to their acquisition. Truth is any man, a member of the fraternity, can find within the first three degrees and the work of the same, sufficient impulse or inspiration to keep him actively occupied in deeds of Charity and pure beneficence to the end of his days—and after all isn't that one of the main purposes of the Craft?

Freemasonry being primarily based upon the first three degrees, and as such recognized and acknowledged by all save the superficial-minded, no particular merit accrues to the mere possession of any string of initials, numbers or high sounding titles, however sonorous or satisfying these may be to the complacency of the individual. Masonic ambition will prompt the serious student to delve into its history and the sources of the fraternity and he will find in the various bodies affiliated with the Craft ceremonies and ritual of exquisite charm, symbolism and beauty, stimulative in high degree to those moral attributes which receive their original conception in the lodge of the first three degrees. The motive is admirable and to

be commended. Undue stress, however, can be laid upon the importance of "advanced degrees."

The clarification of these degrees is a proper step only to those seriously seeking them; to the idly curious they mean little. Most libraries, large or small, are capable of supplying the information sought concerning them, and to that person who seeks to find the *raison d'être* will be opened up a profitable demonstration of interesting historical incident which supplements the fundamental work of the "Blue" Lodge and make of him a better informed Mason.

NO CLARIFICATION NEEDED

By WILLIAM C. RAPP
Editor *Masonic Chronicler*, Chicago

CLARITY and understanding is always desirable, and it is beyond question that the peculiar relationship between the various recognized rites constituting the fraternal system known by the general designation of Freemasonry



is misunderstood by many. It is not apparent that there is need for definite official clarification of the status of the rites. Their sequence, or rather the order in which they are superimposed upon or attached to each other, is well understood and has not been subject to change since these orders were established less than two centuries ago through a

process of evolution and selection out of the mass of degrees and rites that flourished during the first half of the eighteenth century. It is not impossible that there may be changes in their order and prerequisites of membership in the future.

With the relative merits of the rites our topic has nothing to do. The chief contention lies in the question whether any degrees, grades or orders except those of the Symbolic Lodge may properly be considered as being a part of pure Masonry, and if this be conceded whether they are "higher" degrees or not. Many contend that Freemasonry begins and ends in

the three degrees of the Symbolic Lodge. Others maintain that Freemasonry is a set of moral and ethical principles, rather than a precise organization, and as such it might consist of a single degree or be divided into any number of degrees without destroying its character. The fact that it did consist of a single degree at the beginning of the historical period bears out the latter contention.

The degrees which follow the lodge are in no sense "higher" or superior degrees, however much they may be elaborated. Numerically they bear higher numbers, which is of no more importance than the higher numbers on houses at one end of a street than at the other. It is merely a matter of identification. If a distinction is to be made, the lodge degrees, as the only essential and fundamental part of the institution, are the highest in rank and importance, and on this theory it might be argued that the first degree is the highest of them all, for until this is obtained no further progress is possible. Yet all of Freemasonry is not to be found in the first degree, nor in the first three degrees.

The Masonic system in vogue in this country, comprising the so-called York and Scottish rites, are generally considered legitimate Freemasonry. After the novitiate has received the primary degrees of the lodge he may aspire to as many of the additional orders as convenience and desire may dictate. The sovereign Masonic authority rests and always will rest in the fundamental Symbolic Lodge. It is a splendid structure and one that admits of no change.

The same principles run through all of the rites, and there is beauty and value in all of them. The mechanical relationship is of slight importance, but it is of great importance that they unite in a common purpose for the furtherance of the spirit of the institution.

A RAPID SURVEY ATTEMPTED

By JOSEPH E. MORCOMBE

Editor *Masonic World*, San Francisco

DO Place and Relationships of the Rites Need Clarification?" is our topic for the month. If answered exhaustively it would require careful analysis, a comprehensive knowledge of Masonic history, keenness of thought and a clarity of expression beyond the usual. To attempt more in this place and in the allotted space than a suggestion of what is required is manifestly impossible.

It is not a knowledge of proper sequence, whether considered numerically or according to the arranged order of progression that is needed. That can be imparted to an inquiring brother in few words, and will not add greatly to his real information. It would be to tell one that if he proceeds along a certain line he will go from the Symbolic Lodge through the Capitular and Cryptic degrees, and thus be enabled to enter a Commandery of Knights Templars. Or if his choice is directed otherwise the bodies of the Scottish Rite will forward him to the nominal title of a Prince of the Royal Secret and the numerical



distinction of a 32d degree Mason. From either of these culminating points the Temple of the Mystic Shrine would permit a further experience, should this be deemed desirable.

But when one comes to consider the relationships of these different bodies, and especially as these have reference to the Symbolic Lodge, there are more important matters to be made clear. There are many popular mistakes to be corrected; the claims, real and alleged, as also the purposes of the rites, come under scrutiny.

The Master Mason, having made up his mind to essay progress through the so-called "York" bodies, usually gains impression that the Royal Arch Chapter is little more than a stepping-stone. As a natural consequence but few stop for information and to find that the Capitular degrees (or rather some of them) represent the culmination or fulfillment of Ancient Craft Masonry whether historically or traditionally considered. Because of ignorance and indifference the chapter rarely occupies its proper place of honor in the Masonic tableau.

The Council of Royal and Select Masters is no more than a pleasant detour upon the road. It invites the more leisurely traveler to "loafe and invite his soul." Not being essential, but few take advantage of what is offered in this unostentatious body. Thereby the many miss an altogether wholesome and delightful experience.

Considered wholly from the Masonic standpoint, the temples of the Chivalric degrees are built upon alien ground. That the ceremonies of these grades are impressive will be gladly granted. The candidate is led, through somewhat incongruous stages, to a climax that is sacramental in purpose and effect. But the Commandery stands apart from the Craft, because of its limitations.

To speak of the Scottish Rite is to come at once upon the foolish and unwarranted claims made by ignorant members. These have gained and seek to spread the impression, certainly not learned from the lessons of the Rite, that they have been raised to an immeasurable height, as compared to the Master Mason. Those who are informed do not make such mistake, nor do they presume arrogantly to look down upon the brother whose degrees are fewer in number than their own. The Scottish Rite, in all its bodies, does illuminate the teachings of the lodge. It adds new incentives to live the Masonic life. If the additional experiences there gained are assimilated, the brother is thereby fitted to aid others at any point in their journey.

It is to be kept in mind that all of these, whatever may be their showings or their claims, are distinctly subordinate to Masonry of the three degrees. Not one of them could sustain its position but by permission of the Grand Lodge in the territory of which it exists.

There are other bodies, such as the Shrine, that have their being wholly on sufferance of the grand lodges. They are still on probation; the permanence of none of these is assured; their continuance depends on conduct and remembrance that their members are Master Masons.

LET IT BE TAUGHT

FROM THE HOUSETOPS

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

HERE is a question to which we can instantly reply in the affirmative. The place and relationship of the various rites of Freemasonry—York, Scottish, etc.—to the parent stem, the foundation stone, should unquestionably be carefully and painstakingly outlined, defined and valued so that not only the older Mason, but the younger neophyte may be under no misapprehension. Today there is too much ignorance and misinformation on these subjects and too many of our members are laboring under wrong conceptions and undertakings. There appears to be an erroneous,



though growing, belief that Symbolic Freemasonry—the three Craft degrees—are but the harmless, though necessary stepping stones to other bodies and to higher (?) degrees.

In this connection and to aid in bringing this much-to-be-desired result about, a frequent reading of the pronouncement of the Grand Lodge of England—Mother Grand Lodge of the World—in 1813 at the time of the union of the two Grand Lodges of that country, should be taught. The statement reads as follows:

11. "It is declared and pronounced that pure Antient Masonry consists of three degrees and no more viz: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of said orders."

That pronouncement has never been amended by the addition of a single letter, syllable, word or sentence; nor has it been repealed. It is the Masonic law of the world today.

A Master Mason in possession of the secrets of the Royal Arch degree stands at the apex of Masonry. There can be no higher.

Those Masons who, in their search for knowledge, or because of curiosity, or by reason of a misunderstanding of the situation, apply for and secure admittance into some other society, organization or fraternity are, of course, well within their rights in so doing. But they are entitled to know they are not thereby attaining any more Masonry. A Master Mason who has received the Royal Arch degree can only attain more Masonry by reading, study and thought.

The above is not to be considered as condemning the Scottish Rite, the Shrine, the Grotto or any other of the myriad of grades, degrees or rites that have attached themselves to the Masonic system. Most, if not all of them, teach interesting and instructive lessons such as, if observed, will benefit any man; and all of them, as far as this writer knows, do good work either in charity, philanthropy or in developing the social instinct of its members. As such they undoubtedly have a place in the scheme of things.

We do deplore and resent the attitude of some unthinking or unknowing Masons who, by reason of their ownership of some ring or pin or other trapping strange to real Masonry, feel themselves to be "higher up" Masons and sometimes create a feeling of inferiority in the breast of Master Masons who are similarly ignorant of their own standing.

Let the ones of whom we speak—the false superior and the misguided inferior—understand and appreciate that the only superior a Master Mason has—in grade or degree—is his worshipful master and his grand master. Others when stripped of their high-sounding titles, alphabetical degrees or grades, and of their beautiful uniforms and trappings, are but Master Masons—that and no more.

De Profundis

"By the hut of the peasant where poverty weeps,

And nigh to the towers of the king,

Close, close to the cradle where infancy sleeps,

And joy loves to linger and sing,

Lies a garden of light, full of Heaven's perfume,

Where never a tear drop is shed,

And the rose and the lily are ever in bloom—

'Tis the land of the beautiful dead."

The George Washington National Memorial Association

REPORT OF THE PRESIDENT AND BOARD OF DIRECTORS

President Watres read the following report, on behalf of the Board of Directors and himself, concerning the activities of the Association during the year:

Brethren. In presenting this report of the directors, let me say that it will be impossible to confine two days and four sessions into one day and one session without making time an element. The report itself is brief. The importance of this occasion stands out in bold relief. We want those who are here to get a real picture of the situation. It is a good picture. Freemasons have put their hand to the plow. Worthwhile visions are only obtained by looking forward. The broad horizon's grander view is always obtained, and obtained in no other way than by facing to the front. Our past is creditable; our present is assured; and the future is full of promise.

The year 1935 has been uneventful, so far as work on the temple and grounds is concerned. There have been many conferences with grand masters, some with grand lodges and the brethren, concerning our great movement, and among them was a very delightful conference with the chairman of our advisory board, our esteemed Brother Frank O. Lowden, of Illinois, who is deeply interested in our work.

It will be remembered that in 1932 the firm of Crane, Parris & Company failed, owing us \$104,000. Proceedings in equity were begun against the senior member of that firm. A receiver was appointed. The receiver filed his account. The court approved the account, and there was made a distribution to us, on account of the proceeds from what the senior member of the firm seemed to have, of \$2,958.73. I want to say that so far as the directors know, or the executive committee knows, or anybody knows, there seems to be no further recoupment in sight. So that that is past tense and we will forget it. I mention it so as to get it off the record.

The first work to be done is to finish and complete Memorial Hall. You all came through it, I presume. The dust of two years is on the marble that is there stored. We have not paid for it because the payment is not due. The contractors are very courteous about it, and it was agreed that they would store it until it was put in place, and then, when it is put in place, we should pay for it, which of course we shall do, and we will have the money in our treasury before we make the contract to have the marble put in place.

The board strongly feels, the committee knows, I know, and I think you know, that the first thing to do as stated is to finish, furnish and complete Memorial Hall. It will be one of the greatest show rooms in Freemasonry. You will see later on in this report how this temple is visited by Masons from everywhere.

Among other things to be done are these: the bronze doors; one large bronze door to the entry, and another large bronze door into Memorial Hall; and at the

other end of the hall will be, as you know, the heroic bronze statue of Washington. Then, too, there must be an elevator, and the first room in the tower must be finished for a library. You will remember we own a library of several thousand volumes and it ought to be stored there.

I may say in this connection that Brother Lemert of Montana passed away several years ago. His widow resided in Helena, Montana, where the books were. Several months ago Helena suffered nineteen earthquake shocks of one size or another destroying the property that she lived in. The disaster left the library scattered all over the building, and it was not in very good shape. The widow was much distressed about it, but we immediately got in touch with the Grand Secretary of Montana, who is an official in the Consistory there. The books were taken by trucks, not being boxed, to the Consistory, and they are there now and are being boxed and will be sent here at the earliest date possible. I mention this because it is one of the reasons why we must complete the first room in the tower.

Aside from that there ought to be and there must be \$60,000 appropriated for outdoor work, such as parking places, grading, and things of that sort, and putting the granite upon the front steps. I suppose you all came in the side entrance. The front steps need and must have when we get around to it, granite on them. The architects have given us figures on this work. You have learned before, I think, in a general way, what those figures are, but let me read them to you. All that I have mentioned now can be done, according to the architects' figures, for \$458,000, which would finish the interior, all but the higher rooms in the tower; furnish and light Memorial Hall and the lodge room for the Alexandria bodies and the room for the Washington relics. Four hundred and fifty-eight thousand dollars (\$458,000) is a mere bagatelle as compared with what we have done, having spent about \$4,000,000 to get where we are. It seems like an easy matter to get \$458,000 to furnish the interior of the building and the outside, as has been stated. I have here a statement showing the Masonic population and the amount paid by every jurisdiction in the United States. I am not going to read them to you (exhibiting). But if there is any one here who does not know just how his jurisdiction stands, we will very gladly give him the information.

The facts are what you want. There are ten grand jurisdictions, the brethren of which have not only paid the \$1.70 per capita which will be referred to in a moment, but they have paid \$57,293 in excess of the \$1.70 per capita. There are 39 other grand jurisdictions; and let me point out to you this. They are all Masonic bodies, made up of Masons. They have in them that which has built this temple, to wit, the spirit of Masonry. Jurisdiction after jurisdiction has

said, "We have not the money just now, but you may rely upon us." They have not all said that, I am sorry to say, but they are all going to say it. With few exceptions they have all said, "You will get every dollar." And we will. When? Well, that is the question before this assembly today.

I do not believe, and I do not believe that you believe, that Masons can afford to mark time on this proposition. I do not think, and I am sure you do not think, that Memorial Hall should be filled with marble which should be put in place and polished and lighted and furnished, or that it should remain covered with two years' dust. Dust is all right in its place, but not on marble intended for this Memorial Hall of this great temple of ours. A good many feel that very strongly, and so do the directors.

The amount due from the 39 jurisdictions that have not reached the \$1.70 is enough to give us a million dollar endowment; and a million dollar endowment at 3 per cent would of course maintain this great property of yours as long as water runs and grass grows. I say "yours," because it belongs to the Masons of the United States. It belongs to the grand lodges of the United States. Let us get that in our minds. Under our constitution anybody here today on any vote that is taken can call for a vote by active members. The only ones that can vote, when that is called for, are the active members; and the grand lodges of the United States are active members. So that when you come down to brass tacks, the grand lodges of the United States own this temple, and I am sure they recognize that they should maintain their own property.

It would not only produce a million dollar endowment fund which we must have to maintain this property, but it would also pay \$458,000 to finish the interior and the outside as stated, and then some. In other words, it is more than enough. There is optimism, and there is ground for optimism, in the picture that is presented to you.

We must have \$80,000 to complete Memorial Hall. We ought to have right away enough besides that \$80,000 to fix up the lodge room and the replica room. Well, we ought to have it all—not just now, but the \$80,000 we need now. That is the real answer to what all these figures mean.

I have spoken three or four times, about \$1.70 per capita. You know why it is \$1.70. The great jurisdiction of New York, great in more ways than in numbers, like other grand jurisdictions, just does things and has done things, and a lot of other jurisdictions have done things. But New York State said, "All right. We want to know what it will cost per capita to complete the temple and grounds. We have been going along all right, but we want to know what it will cost." One dollar and seventy cents was fixed. Under that \$1.70 New York State paid in and paid in and paid in until they had paid in \$586,000. And yet they have not reached exactly \$1.70. They are within 3 10 of a cent per capita of it.

My own state—Pennsylvania—our grand lodge has always stood by. The individual Masons of Pennsylvania have done splendidly, under the leadership of Past Grand Master and State Chairman Samuel M.

Goodyear. They paid in \$364,000, just a little more than \$1.70.

Little New Hampshire—talking now about big jurisdictions and small jurisdictions—little New Hampshire, with 15,000 Masons, has paid in \$3.35 per capita. (Applause.) In other words, little New Hampshire paid in, with 15,000 Masons, \$52,273. We have here today one of the wheel horses of that great jurisdiction in our great movement, and I will tell you who he is. He is the man with the red necktie—Harry Cheney. (Applause.) When we wanted some money one day I wired Harry—I had no business to do it, because he had already overpaid—and they sent us a check instant, for \$15,000.

And speaking of little jurisdictions, right in front of me sits Delaware. Delaware has only a small number of Masons, 6,900, I think it is. But Delaware has paid in not \$3.35 per capita, but she is right next to New Hampshire. She has paid \$2.19 per capita.

Arizona, with 6,618 Masons, has paid in \$11,466.85. I am just telling you this to show you that it is the Masonic spirit. I don't care about geographic lines. A Mason is a Mason. Masons are not Arizona Masons, New York Masons, Oregon Masons; they are just Masons; but I am telling you that where you find little jurisdictions like those it means something. It means this—I do not want to get too far away from this report, but it means this: It means that this great movement of ours is based upon what? Well, the Masonic spirit, and upon the personal equation. You know what that means, I do not have to parse it. It is the personal equation.

Judge Farmer, of revered memory, led in New York State this great work, and he was succeeded by another past grand master, John A. Dutton, and he has done a wonderful work.

We asked one day for Massachusetts to name a State Chairman. While the man we asked said he could not do the work we are talking about, he had a man who could. They had 124,765 Masons. In Massachusetts they have dual membership. I don't know how many lodges they can belong to, but I know some people belong to three or four lodges. The man whom I asked to name a chairman named Charlie Burleigh; and Charlie Burleigh didn't let a Master Mason in Massachusetts escape. I don't care how many lodges he belonged to, he paid a dollar for each lodge he belonged to. That was before we reached the \$1.70 figure.

I am pointing that out to show you that after all, as I said, it is the *personal equation*. As I said, I do not care much for geographical lines. You cannot find them, anyway, on the map. I can mention, but I am not going to, two states. Here is an imaginary line. This state is over the top, \$1.70 per capita. This state, on the other side of the line, with three thousand more Masons, instead of having paid in as the one I first referred to, \$26,000, has paid in \$3,421, and yet it has 3,000 more Masons.

Pardon me for dwelling upon that question of personal equation. I am convinced that this is the real thing. I could not have been in correspondence and in touch with all these jurisdictions for so long without

knowing a thing or two, and I know it is the personal equation that does the business.

I see men over here (indicating) from Indiana. Indiana is what she is because the chairman was what he was, and because the present chairman is what he is. I am not going to make any prophecy, but I would not be much surprised if the same distinguished chairman would hand our secretary a check for some kind of a sum today. Why? The personal equation.

In one jurisdiction I have asked the chairman to resign. He is a fine man; I love him. I have asked two grand masters to ask him to resign, and they have both done as I asked them to do. But you know that old saying, "Few die and none resign." Anyway, he would not resign for me, and he would not resign for the grand master and he would not do anything. It is the personal equation; that is what it is. I could talk to you about it for half an hour, but I am not going to. I am telling you that the personal equation is a great factor in this great and mighty movement of ours. And there is another factor, and I will tell you what it is. It is the Masonic spirit. It is the thing that paid in \$4,000,000, the thing that made us what we are, to wit, not only a national but an international institution. We are that now. It is the Masonic spirit that has enabled us to do what we have done. I cannot define the Masonic spirit, but you know what it is. I know that there is nothing that can stand in the way of this Masonic spirit doing what we have set out to do. I have every faith not only that it will do it, but that it will do it now, and not have two years' dust on the things that ought to be shiny and free from dust.

Let me say just one more word. When the present structure was started in 1918 we divided this country into ten districts, North Atlantic, South Atlantic, Middle States, Corn Belt, and similar sub-divisions, until we organized ten of them, with what in view? Not to ask grand lodges for a dollar. We never thought of asking a grand lodge for a dollar. I know, because I was there. We proposed to ask the individual Masons, for obvious reasons. You know as well as I do that when you get a man to pay a dollar or \$1.70 he is a little bit more interested than if he paid nothing. State chairmen were appointed, as many sub-chairmen as were necessary, and under each sub-chairman there would be from five to six or seven lodges. The sub-chairman was to go himself, not by deputy, to the lodges in his charge, and with the cooperation of the worshipful master they had a committee appointed who would get in touch with every Mason in the respective lodge.

Those who have conformed to that requirement have shown results. Those who have done what I think is against the principle we started on, to wit, have asked the grand lodges to put up the money, have not done so satisfactorily. Why? Well, the principle was wrong. You have got to conform to a principle these lays in order to get anywhere. The right way is to organize, and not have the grand lodges put up the money. Why? I will tell you why. In the first place, every Mason ought to be a member of this movement personally. Secondly, the grand lodges have had all sorts of things the matter with them. They range from grasshoppers to earthquakes. They have had floods and droughts and early frosts. I can't name all the things they

have had. They have had indebtedness on Masonic homes, homes for aged people, and all that sort of thing. They have had their troubles. The grand lodges have done the best they could. But if I may say it, without any reflection on anyone, the principle is wrong. One has to get down to a principle, as in mathematics. They see it now, and I am firmly convinced that some grand lodges that have been paying in money are now going to organize upon the basis of organization and get the \$1.70 from the man who wants to pay, if you just show him how. He wants to know, if you will just tell him about this great, far-reaching and deeply significant movement of ours.

Let me say one word about the things that I have said ought to be done, to-wit, the bronze doors. You cannot get a bronze door without putting up some coin of the realm. I think those two bronze doors will cost about \$45,000. You cannot have a heroic bust of Washington without putting up some coin of the realm. It will cost about \$70,000. You also know, as I know, what a door does to a house. You know what a door does to a great temple like ours. You know that it requires the highest art, and the man who superintends that job and does it right must be a connoisseur in art. The committee have thought that over. He must be a man who knows art and is willing to undertake the work. They looked around and found a man in Pennsylvania who is well known as an art connoisseur. He knows art. We have asked him to be chairman of the committee to arrange the design for those doors and for the statue of Washington. It will take two years to do it after we get started. We asked Brother Andrew W. Mellon of Pennsylvania to be the chairman of that committee. He is one of the forceful characters of the country. He is known not only nationally but internationally. He has been good enough to accept the appointment.

Let me say just a word in connection with the popularity, if I may use that word, of this temple. For two years active work has not been carried on. I know it is not creditable to be inactive, but it would be discreditable for us to get in debt. As I say, notwithstanding the fact that for two years active work on our temple has been postponed, the interest in our work has steadily increased. Its benign influence for good has never been more fully recognized. Our temple not only will be but is now a rallying point for our fraternity. It stands out as a real land-mark, not only nationally but internationally as well. On September 2nd, last, there were five pages of registered visitors in our book. They came from 24 states, including Alaska, the District of Columbia and the Philippines—showing the interest in our Memorial Temple and what it stands for. An estimate is given us by those in attendance of 150,000 visitors during the year.

Our auditorium was occupied by eleven organizations during the year. The Scottish Rite bodies occupied the auditorium for three days.

The operation of construction was begun on June 5, 1922. On that day—and it was a rainy day—after prayer by the Chaplain, ground was broken by Past Grand Master Charles H. Callahan and your President. From that day to and including October, 1933, there was not a day but that active work was pro-

gressing, and we spent in those years an average of \$318,000 a year every year from June 5, 1922, to October 31, 1933.

What did that? The spirit of Masonry. No brass bands and no great drive; nothing but the spirit of Masonry.

We now face what? \$458,000. The spirit of Masonry that did that, will do this.

Now, as to our present status. We have on hand, on the 10th, when our books were closed \$26,474.74, cash, and we had besides the cash, \$35,000 of United States Government bonds. We carry them upon our books at their face value. I do not know just what they are worth, but they can sell today for more than \$35,000. How much more? That is a matter of indifference, perhaps, at this time. But I presume that the cash on hand and the Government bonds will amount to probably \$64,000. We have \$61,474, counting the bonds at their face value. Besides that we have an endowment fund, not large, but it is a start—\$3,135.39—and a little expense fund of \$239.71.

The Masonic population of the United States at its peak in 1931 and 1932 was 3,260,875. The present population as shown by the latest published figures is 2,881,394. This shows a membership loss in five years of 379,461. You can readily see, therefore, how it is, especially in the West and Middle West, that contributions have been cut down, to have lost the memberships that they lost. I know one grand jurisdiction that is entirely agricultural and had probably the heaviest loss of any of them—over 33 per cent of their membership.

I think we ought to say, which is the fact, that many of the grand jurisdictions that have suffered not only in that way but in other ways, are coming back, and they are manifesting the fact that they are coming back, and there is a general feeling that memberships are increasing. There are over 17,000 blue lodge in the United States. *They are the ones to reach, and through them the individual Masons of the United States.*

Fortunately we never entered into a contract of any kind unless we had the money on hand to pay for it, and of course we never should, and I think, never will. So that today, as has always been the case, we do not owe a dollar. Our cash and Government bonds, however, are held in reserve. You readily understand that anything of our size and of our importance must have a reserve. We can never afford to owe anybody and say that we cannot pay them the day the money is due. That is why we are holding that money in reserve.

I am telling you again that we need \$80,000. We could use more, of course, to take in the relic room and the Blue Lodge rooms. But we must have \$80,000 to fix up Memorial Hall and get rid of the dust.

Twenty-six years ago today the far-reaching and deeply significant movement in which we are now engaged was born. On that day there assembled in Alexandria, within the sacred precincts of Alexandria-Washington Lodge No. 22, A. F. and A. M., a memorable gathering. In it were distinguished men and Masons, from 23 of the grand jurisdictions of the United States. The environment was eloquent with

memories of Washington and the lodge which he served as worshipful master. The very atmosphere was charged with patriotism and love of country and a deep and abiding desire to give fitting expression to the esteem and affection for Washington, the man and the Mason. That gathering made history for our fraternity. It may be truly said of every great movement in history that its far-reach and deep significance were not always seen at the beginning. All right ideas grow and develop, and, not infrequently, beyond the dreams of the originators. That is so in our case. Westminster Abbey and the cathedrals and the great buildings of Europe were at one time the sepulchres of royalty. Our temple is for Washington alone, not for his manly stature, but as a memorial to the attributes he so fully revealed and so faithfully manifested. It is a temple not to honor the visible man Washington, but to memorialize the incorporeal Washington, his patriotism, self-denial and love of country so fully exemplified in the life and the work of the master builder, under God, of the country we love. We are building not a monument, but a memorial to memorialize his attributes; and his attributes were almost divine.

Holy Writ relates that when Moses, the great Hebrew leader and lawgiver, came down from Mount Sinai—I am quoting now the words of Holy Writ—"he wist not that the skin of his face shone." It shone so brightly that even Aaron and the children of Israel could not come into his presence. Moses had communed with God and he did not know that his face shone. Moses was meek, modest and humble and of great power. Before him the sea fled and in his presence the waters of the Jordan were divided.

By the same token Masons must not forget that they are a fraternity founded upon the law that came from Sinai. By the same token Masons do not know their power. If they did, they would make short work of what we are talking about here. Anything that is right, my brethren, can be done; and Masons can do anything that is right. Masons need not hesitate to undertake anything that is right. But when they do undertake anything that is right they must not falter, for they know the hymn—and that hymn is as true now as when it was written ninety years ago—"To falter would be sinful." Much depends upon us. There are too many eyes focused upon us.

The temple which we are to finish has a distinct mission. It will be articulate; it will speak to generations yet unborn, yes, to those who may look upon us as an ancient race. It will speak of that great soul who carved a wider place for liberty. It will memorialize one of the greatest character in human history. It will point to duty as a guiding star. It will emphasize service as the real purpose in life. Our temple is constructed of enduring material. Through the centuries it will tell of the great landmarks of our ancient fraternity, the fatherhood of God, the brotherhood of man, and the immortality of the soul. It will eloquently say that in the broad realm of unselfish service of humanity the great soul, for whom our temple is a witness, stands without a peer. In no uncertain voice will it assert that the name of Washington, the man and the Mason, should as it were, be written among the stars."

RESURRECTION QUESTION

By ERNEST CRUTCHER, MD., 32° F.P.S.

The problem of physical resurrection has always been a Gordian knot for theologians to sever or solve. Few can do it, save on mere Biblical quotation. In ruminating on the "trump" that shall call up the dead, the materially minded wonders where enough physical matter can be found, without miraculous provision like unto the loaves and fishes, to provide garments for the countless hosts that will "rise." The incalculable number stuns intelligence. The cemetery at Memphis, Egypt, alone, has twenty million bodies; the whole of China is one vast graveyard; India has been sowed with dead many times; all of Europe, Persia, the Promised Land of Palestine, the myriad armies that fought and bled on divers fields—it is incredible how many have lived and died on this teeming earth during the period mankind has been here. Would there be enough earth to give each body, if even only the ones who "died in the Lord" since the coming of Christ, were supplied, or were adjudged worthy of being re-clad.

A man is born weighing, say, ten pounds, though that is above the average; but say ten pounds for convenience. In a few years, through the constructive mysteries of Nature, he has grown to, say 200 pounds. Not one atom or cell of the original man remains. The metabolistic processes—anabolism—katabolism, building and tearing down of cellular bodies that use and fatigue involves, with marvelous reproduction of new cells and tissues to replace,—what part of the man is rejuvenated at the announced resurrection? Will it be the original ten pounds or must it be the incalculable cells that have served the individual during his long life?

Not one iota of matter that composed the child at birth is contained in the matured body of adult life. A conscious intelligence that dwells in each individual, and that governs the physiological career, ceaselessly functions. Many vestigial agglomerated cells that served in the early days, or that, doubtless, by analogy, were long ago in precedent life and lives, still serve, or as often handicap, being foci of disease because they are decadent from disuse, or decrepit and outworn. What of these in a resurrection morn?

These are not irreligious nor impious thoughts. We have the right to inquire, to "try all things, to prove all things."

The world never advanced until it began to think. Galileo, Copernicus, Roger Bacon, very many bold spirits dared to think, and it is through thought we have come up from the deadness of sodden superstition and ignorance. We look through nature up to nature's God, and find Him supernal, silent, active, ever watchful of His creation, moving in mystery to accomplish His designs and purposes.

Why is it wicked, or irreverent to question the as-servation of a quarreling clergy? "Thus saith the Lord." Whom did He tell? And why are we no longer told? If men were led in primitive days by "anointed" priests and imams, why are we less favored who need

help and guidance quite as keenly as the wilder men of antiquity?

The majority of mankind has defective figures, humped backs, paunches, crosseyes, club feet, squints, ugliness none wishes to possess at a resumption of life. Is it possible to expect the incarnated risen body to be free from the vicious trends each or many of us have given it during our occupancy? As the tree is bent it continues to incline. The gourmand, the drunkard, vicious and reckless; have they not built into their bodies tastes, appetites, desires, inclinations, filthiness of mind which must surely mark the inmate. Will these arise with the "picked and chosen," bringing sheaves of their former habits and ingrained characteristics? As we sow we reap.

Forms do not create attributes; they express principles. Form is manifestation of what the owner has been, done and thought, with primeval markings also. It is an absurd theory of ignorant theologians that man is created in the image and likeness of the Creator, unless the "making" continues, and is to go for evolutionary ages ere he arrives at such perfection. Even a superficial observer may see the unfoldings that have come to humanity, and all else in creation. Why pull the sheet of theology over our silly heads, nor dare peep out lest we perceive the light of reason which gives clearer view of God's designs.

Life is endless, and each career gives added lineaments and changed configuration. You build for a future and not harp playing; for a new and active opportunity, and not for slumbering on Abraham's overcrowded breast.

Life has PURPOSE. It is not haphazard, nor for weak indulgence of idle thoughts and appetites, follies and madcap madness. You build for a future, and you will appear with the spiritual architectural designs you scrawl and fumble today. You are not altogether master of your fate nor captain of your soul, but you are the builder of your future habitat; you will show forth outwardly that grace and fitness you have ordered.

Most of us are ever considering what we can give least in return for life. The nobler souls desire nothing gratuitously, but seek to hand on to others of the abundance bestowed upon themselves.

Death is but an event in the onward march of the soul. There is no step on the Road. Like the Wandering Jew, it is ever onward. Lay aside every weight and whatever doth easily beset or handicap you, and run with patience the course set before you, reckoning each act and day as rendering to yourself; for whatsoever we sow that shall we also reap. It is the law of life.

We march with Destiny. Ergo, what can befall us that is not our very own? There is nothing supernatural on earth. All things are lawfully active, dormant, alert or quiescent. Law rules, however our foolish impatience reckons.

Miracles! As if all of life was not a miracle; all in

life miraculous! Your own fatuous career: how often in a quandary, and how many uncertainties have been solved wholly unexpectedly; cares, worries, insurmountable troubles disposed without your connivance? A *Something* outside and entirely beyond your sense took charge. They were settled better than you could have done. What was it? Fate, destiny, Kismet, Karma? O ye of little faith!

NOT TO BE FOUND IN THE PROCEEDINGS

By EVERTON HALL, M.B.H.M.A.

The Ritual teaches that as men and Masons we shall be rewarded according to our merits. In experience as well it is observable how an apparently minor happening is determinant of a major event.

Under the caption "Off the Record" in newspapers and periodicals tales of such incidents may be found. Whole books exist as the interpretations of augury. One, much read in the nineteenth century, was on the Decisive Battles of the World. In more recent years, in a work upon "The Turning Point of the Revolution," a gifted American historian has shown how Burgoyne's defeat at the battle of Saratoga foreshadowed the surrender of Cornwallis at Yorktown. And Sir Philip Gibbs, the noted English writer, in his "Now It Can Be Told"—but why prolong the list?

The taste for such matter never cloys. Literary purveyors all cater to it. Except the publishers of Masonic magazines; or the secretaries of Grand Lodges. Flavoring so piquant is not to be found in the Proceedings; in those annually issued volumes whose discreet phrasings purport to give a full abstract of things done by Craftsmen. As in brotherly emulation and concord they strove to attain knowledge; sufficient for the discharge of their dues to God and Country, their neighbors and themselves.

The Proceedings to the uninitiated are meaningless, a total loss. Actually they envelop a story vital with manhood, full of human nature. Only the outlines of the following memoir are in the Proceedings; as it is merely a candid extension of them by an eye-witness.

Whenever a Brother of a foreign jurisdiction has asked me: "What makes for eligibility to Grand Mastership in Massachusetts?" more or less at length, my answer has been in substance:

"There as elsewhere availability; those qualities of head, and heart, and character that are ponderable, as having been useful to the Craft and like to be of future benefit. I have in mind a Brother who was launched upon a career of distinguished worth by the casual, non-political, act of a President of the United States! Ordinarily, the mere suspicion of such an influence would be a stumbling-block. The statement seems to be far-fetched, I agree. Even if it be remembered that, before the days of modern methods of communication, a great educator expressed the opinion that 'the far-fetched is all right, if you bring it quick enough.' When the facts of the case have been stated your thought may be coincident.

August tenth, 1907, was a gala day on Cape Cod.

Whatever happens, change is sure. Nothing stands still. Inactivity is death. Progress, evolution, are imperative in earth as in spirit life. "The brotherhood of man begins with the manhood of the brother." The fear of hell or hope of heaven dangling before the eyes of the upright, are needless. He does right because it is right. Every act has fruitage, and good or evil beget in kind. We reap as we sow.

—for a standing rivalry with Plymouth over a matter of historical fact neared resolution. The palm was going to Provincetown. There and then the cornerstone of the Pilgrim Memorial Monument, that gigantic structure which now commemorates the First Landing of the Pilgrims, November 11, 1620, Old Style, was to be laid, by the Grand Master of Masons in Massachusetts for the time being, assisted by the Grand Lodge, in the presence of a throng of people inclusive of the British Ambassador, and the President of the United States of America.

From Town Hill, the future site of the monument, the view was beautiful. Under a blue, summer sky lightly flecked with white sailing clouds roundabout sparkled the sea—"the sea, the boundless sea, the fresh, the fair, the ever free." In the harbor, once the Mayflower's safe haven, among the fishing smacks and pleasure boats, lay the Fleet, riding at anchor, gaily dressed in bunting, having convoyed the President, come to honor the great and important occasion.

Sailors and marines, excursionists and summer visitors, and native Cape Codders made up the crowding throng. They all might be interested enough to join in the celebration. The true meaning, the 'feel' of the day belonged only to the natives; to the descendants of the 'Old Comers' as the *New York Sun* noted editorially.

The Grand Master and his suite had risen early. Having broken fast, by seven in the morning aboard a long train they began their long ride to the tip-end of the Cape. The journey ever toilsome would be hot and dusty, they knew, even if they were on time.

Many forceful characters have been Freemasons; who overcoming human frailties have worked together for good. Brother Theodore Roosevelt was a forceful character. He was there to assist the Grand Master spread the cement. He had come primed with a speech, principally devoted to a discussion of "my policies." It boiled and seethed in him!

Miserably late the train had at last reached the station in Provincetown. Quickly the Grand Lodge was formed in procession. Clothed in old time frock coats, closely buttoned, in full regalia, the slow march began. At the foot of some steps leading to the platform came a halt; a prolonged halt. Between the sun at meridian height and the hot sands beneath them the brethren wilted. The aged ones among them showed signs of collapse. Even the Grand Master lost something of his poised dignity. A groaning murmur went down the

line, to blend with the surge of the sea, when men learned that the President losing control of his speech, had begun ahead of time; with an order that none should be admitted to the platform until after his oratory was ended.

Now was the Grand Marshal of another mind. Promptly he summoned the Chairman of the Monument Association. Him he addressed in effect as follows:

"Mr. Sears—At your request and by your invitation the Grand Master of Masons in Massachusetts and the Grand Lodge have come for the purpose of laying the corner-stone of your monument. Unless they shall have access to the platform *forthwith*, they will return to Boston, leaving that ceremony unperformed."

At once the word was 'Forward.' And we reached the seats reserved just as Brother Roosevelt said, with wonted emphasis: "All I have said about malefactors of great wealth still holds good!"

Soon the corner-stone was well and truly laid, in ancient form. When the ceremonies were concluded the present company went about their several occasions. In due course the members of Grand Lodge returned

home. The venerable Grand Secretary, whose father was born before the Revolutionary War, (in the fourth house then standing in Provincetown,) and himself a Mayflower Society in embryo, waited for the elevated train to Cambridge. Smiling upon his two companions, half his age, he remarked: "Boys, I begin to feel a little tired." And he pondered the resourcefulness of the Grand Marshal.

In the office of the Superintendent at the Masonic Temple in Boston, there used to be a photograph of the company at the corner-stone laying. In the Museum there is displayed the apron worn by Brother Theodore Roosevelt at Provincetown that same day when in his unruly speech he had called the 'Pilgrims' Puritans, thus committing "an almost unpardonable sin in the eyes of the descendants of the former," as Senator Lodge wrote him, a few days later. And when, as it is reasonable to think, he gave the order about admittance to the platform, which started the Grand Marshal upon a distinguished career in high Masonic office to be a perpetual honor to the Craft.

However, any inkling of that truth is not to be found in the Proceedings.



MAY ANNIVERSARIES

Christopher Greene, an officer of the famous "Rhode Island Line" in the American Revolution, and a member of St. John's Lodge at Providence, was killed by the enemy near Yorktown, N. Y., May 13, 1781.

Col. William Barton, Revolutionary officer who captured General Prescott of the British Army near Newport, R. I., was born at Warren, R. I., May 26, 1748, and was a member of St. John's Lodge at Providence.

Dr. Joseph Warren, Provincial Grand Master of Massachusetts (1769), became a member of "Royal Arch Lodge" (R. A. M.) attached to St. Andrew's Lodge, Boston, May 14, 1770.

William Judd, distinguished lawyer and Revolutionary officer, became a master Mason in American Union Lodge, May 5, 1779. He served several terms as Grand Master of Connecticut.

Daniel Carroll, a member of the Continental Congress, was raised in Maryland Lodge No. 16, at Baltimore, May 8, 1781.

Israel Israel, Grand Master of Pennsylvania (1803-05), became a Mason in Lodge No. 3, Philadelphia, May 20, 1794.

William Frederick, Duke of Gloucester, nephew and son-in-law of King George III, was initiated in Britannie Lodge No. 29 (now No. 33), London, May 12, 1795.

General Benjamin Lincoln, who received the sword of Lord Cornwallis in surrender at Yorktown, and who later became Secretary of War, was a member of St. Andrew's Lodge, Boston. His death occurred at Hingham, Mass., May 9, 1810.

Surgeon General John Mills Brown, U. S. N., 33°, Grand Master of California (1875-79), was born May 10, 1831, at Hinsdale, N. H., and on May 8, 1872, was elected a Knight Commander of the Court of Honour.

Marquis de LaFayette, who contributed greatly to the cause of the Colonists, and was a member of both York and Scottish Rites, died at Paris, France, May 22, 1834.

James Knox Polk, eleventh President of the United States (1845-49), and a member of Lafayette Chapter No. 4, R. A. M., Columbia, Tenn., assisted at the laying, with Masonic ceremonies at the cornerstone of the Smithsonian Institute, Washington, D. C., May 1, 1847.

James Whitcomb, eighth Governor of Indiana (1843-49), and later

United States Senator from that State, was knighted in Raper Commandery No. 1, Indianapolis, May 20, 1848.

Sir Thomas J. Lipton, famous merchant and yachtsman, was born at Glasgow, Scotland, May 10, 1850, and was a member of Lodge Scotia No. 178, in that city.

Louis Kossuth, Hungarian patriot, and a member of Cincinnati (Ohio) Lodge No. 133, addressed the Grand Lodge of Massachusetts, May 10, 1852.

Charles B. Hanford, noted Shakespearean actor, and director of work of Albert Pike Consistory, Washington, D. C., was born at Sutter's Creek, Cal., May 5, 1859.

Frank C. Emerson, Governor of Wyoming (1927-31), was born at Saginaw, Mich., May 26, 1863, and on May 31, 1930, was knighted in Wyoming Commandery No. 1, Cheyenne.

James A. Garfield, twentieth President, was knighted in Columbia Commandery No. 2, Washington, D. C., May 18, 1866. On May 4, 1869, he was made a charter member of the Pentalpha Lodge No. 23, and on May 2, 1871, received the fourth and fifth degrees in Mithras Lodge of Perfection.

Anton J. Cermak, Mayor of Chicago

(1931-33), who was assassinated at Miami, Fla., in 1933, was born at Kladno, near Prague, Bohemia (now Czechoslovakia), May 9, 1873, and was a member of Columbia Commandery, K. T., and Medinah Shrine Temple, both bodies of Chicago.

Marshall W. Wood, who at the time of death was past grand chamberlain and emeritus member of the Southern Supreme Council, was passed in Apollo Lodge No. 642, Chicago, May 19, 1873.

John Breckinridge, fourteenth Vice-President of the United States, and an active member in Kentucky of the Southern Supreme Council, died at Lexington, Ky., May 17, 1875.

Medill McCormick, publisher and owner of the *Chicago Daily Tribune*, and United States Senator from Illinois (1919-25), was born at Chicago, May 16, 1877. He was a member of the York Rite, Scottish Rite and Shrine.

Ansel Biggs, first Governor of Iowa (1847-51) and one of the founders of Nebraska Lodge No. 1, Bellevue, Neb., (1854), died at Omaha, May 5, 1881.

Rudyard Kipling, famous English author and poet, was passed in Lodge "Hope and Perseverance" No. 782, Lahore, Punjab, May 3, 1886.

Admiral Robert E. Coontz, Commander-in-Chief of the United States Fleet, and president of National Sojourners (1930-32), received the 32nd degree in Albert Pike Consistory, Washington, D. C., May 25, 1923.

LIVING BRETHREN

Walter M. Pierce, United States Representative from Oregon, and former Governor of that State, was born at Morris, Ill., May 31, 1861, and is a member of the Scottish Rite at Portland, Ore.

Merritte W. Ireland, 336, former Surgeon General, U. S. A., was born at Columbia City, Ind., May 31, 1867.

Melvin M. Johnson, Grand Commander of the Northern Supreme Council, and Past Grand Master of the Grand Lodge of Masons in Massachusetts, was born at Waltham, Mass., May 11, 1871.

Dr. George C. F. Butte, 33° former Vice Governor and Secretary of Public Instruction of the Philippine Islands (1931-32), was born at San Francisco, May 9, 1877, and on May 11, 1915, affiliated with the Scottish Rite Bodies at Austin, Tex.

George H. Dern, 33°, Secretary of War in the present Cabinet, was made a Mason in Wasatch Lodge No. 1, Salt Lake City, Utah, May 7, 1897.

Julius L. Meier, former Governor

of Oregon, was made a Mason in Harmony Lodge No. 12, Portland, Ore., May 12, 1902.

Esten A. Fletcher, Past Imperial Potentate of the Mystic Shrine, was knighted in Cyrene Commandery No. 39, Rochester, N. Y., May 11, 1906.

Martin L. Davey, Governor of Ohio, affiliated with Rockton Lodge No. 316, Kent, Ohio, May 25, 1910. On May 31, 1917, he was knighted in Akron (Ohio) Commandery.

King Edward VIII was initiated in the Household Brigade Lodge No. 2614, London, by the Grand Master of England, May 2, 1919.

Charles Wakefield Cadman, noted composer, received the 32nd degree at Los Angeles, May 25, 1923.

Junius M. Futrell, Governor of Arkansas, received the 32nd degree at Little Rock, May 12, 1926.

Viscount Galway, grand marshal of the Supreme Council of England, became an active member of the Supreme Council, May 10, 1928. In 1934, he was appointed Governor General of New Zealand.

The Duke of York was installed a Knight Templar in St. George's Preceptory No. 6, London, by the late Lord Amptill, May 15, 1930.

Thomas T. Connally, United States Senator from Texas, received the 32nd degree at Dallas, May 7, 1931.

Clarence D. Martin, Governor of Washington, was raised in Spokane (Wash.) Lodge No. 34, May 6, 1933, as a courtesy to Temple Lodge No. 42, Cheney, Wash. He received the 32nd degree at Tacoma, May 26, 1934.

President Franklin D. Roosevelt was, on May 25, 1934, presented with honorary membership in Almas Shrine Temple, Washington, D. C., by Imperial Potentate John N. Sebrell, of Virginia.

VETERAN

William Digham Irvine, Sioux City, Iowa, who passed away April 28, 1936, was over 90 years of age, and had been a Mason almost 70 years. He was former recorder of the shrine at Sioux City.

RECLAIM CORNER STONE

FROM OLD BUILDING

The Detroit Masons reclaimed the foundation stone of their old temple, laid January 3, 1895. The ceremony took place February 17, 1936. The stone, together with the contents of a copper box constructed of metal from the mines of Michigan, was placed in the executive offices of the Masonic Temple, where the latter will be opened in the presence of an assemblage of the Craft, and its cherished mementos properly cared for.

The old edifice, when completed nearly 41 years ago, became the home of nine lodges, three chapters, two commanderies, one council, and one consistory. When the site was purchased, there were 2,500 Masons in Detroit. Today that city has 60,000 Masons in 66 lodges, 18 chapters, five Commanderies, a consistory, and council.

IS MASONRY A RELIGION?

It is often asked if Masonry is a religion. This question was discussed in an address by Mr. George Livingston, past master of the Grand Lodge of Maryland. He said, in part:

"Freemasonry is not a religion, nor is it a system of religions. Masonically we know not, nor do we care, whether our brother be Christian, Jew or Gentile; but we do require that he believe in a Supreme Ruler of the Universe—in God; and we respect his faith, whatever it may be, as he has a right to demand of us, and we demand of him.

Masonry selects for no man the manner in which he shall worship his Maker; designates no particular church in which he must offer up his devotions; erects no form of altar upon which he must place his offering; but leaves his religious principles a matter for his own conscience to determine—to be settled between God and himself.

While there are many religions, there is but one Masonry. And while we should not be understood as endeavoring to elevate Freemasonry about Christianity, we offer no apology for saying that, while religion has caused many tears of sorrow to flow, made millions of widows and orphans, imprisoned disbelievers, tortured them upon the rack, and burned them at the stake, has devastated cities and swept them from the face of the earth, and bled out nations, Masonry has done none of these things. Masonry has no armies, nor navies, nor implements of war or death. Its sons are the hosts of peace; its aims, good deeds; its banner, Love; and its battle-cry, "Peace and good will upon earth."

LODGE TO MARK

200TH BIRTHDAY

St. John's Lodge 1, A. F. and A. M., of Portsmouth, N. H., George B. Ward, master, the oldest Masonic lodge in New Hampshire, will celebrate its 200th anniversary during the week of June 21. On Thursday, June 26, there will be a banquet, followed by an exemplification by the past district deputy grand masters of the first Masonic district of New Hampshire.

MOVEMENT IN HOLLAND

TO DISCREDIT MASONRY

According to a recent dispatch, the Grand Orient of Holland addressed a protest to the Minister of Public Instruction for the manner in which it was alleged to have allowed its authorities to speak to its students about Freemasonry. The protest stated that in a Lyceum, or place of public instruction, in Nimegue, the students were told that the Masons were trying to impose Jewish domination in the world and to increase the power of the Jews, surrounding them with all the reserves of gold. They were told also that the Masons hide with great zeal their secrets, because they were not permitted to impart them without danger; that the Masons will not take into account until too late that they are under the spiritual tyranny of the Jews, whose orders they will have to obey blindly. In a lesson given to the pupils of the technical schools, it is stated that the principal object of Masonry is to constitute a "counter church."

In its protest the Grand Orient of Holland asked in what way such stories were useful to instruction, and if they were a part of the official programs. The protest pointed out that such tales engendered hate and were intended to foment bad feeling against Masonry and against the Jews.

In response to the letter of protest, the Minister of Public Instruction of Holland hastened to state to the representatives of the Grand Orient that he made a minute investigation of the cases mentioned by the Grand Orient, and of the persons responsible, and ordered the programs of instruction complained of taken out.

A VETERAN SECRETARY

Christopher W. Clissold, of Providence, R. I., recently concluded an exceptional term of service as secretary for 32 years of Nestell Lodge, of that city.

Initiated December, 1887, he was raised March, 1888; elected master, March, 1894; high priest of Providence Chapter No. 1, 1900, and thrice illustrious master Providence Council, 1905.

He was chosen secretary of Nestell Lodge March, 1904, serving continuously till March, 1936. Thus, he has been a Mason for nearly 49 years, in active Masonic service for 47 of them, was master at 31 years of age, and at 74 is well and hearty.

Such service to the Craft deserves high praise, for steadfastness, integrity and loyalty to our organization, while not uncommon, yet merits that

recognition which is the meed of all worthy merit, serving as an example to the younger generation in a day all too full of superficialities.

Brother Clissold in 1930 had an important part in the fiftieth anniversary celebration of Nestell Lodge, which ranks high in the roster of Rhode Island. Named for Christian Michael Nestell, a distinguished Mason born in 1793, who was generally known to the Craft in that section, the record of the lodge discloses a uniform consistency in upholding the best interests of the fraternity, and worthy of the man for whom it was named, who in his testimony before the Committee of the General Assembly, appointed in the white heat of Anti-Masonic agitation to investigate the institution, said: "As a man and a Mason, I consider my duties to my Creator paramount to all other duties . . . The invocation attached to each degree I have always understood to be between my Creator and myself . . . I consider the permanent object of Freemasonry is to promote the best interests of mankind. . . . Every Mason is bound to alleviate the distress of all worthy brethren, no matter whether they originated in the immediate vicinity in which he resides, or sprung from the remotest corners of the earth. . . . The moral precepts which Masonry inculcates, have been a great stimulus in teaching me to render every man his just due without distinction. . . . I consider it my duty as a Mason, to so live and conduct myself as to avoid becoming a subject of reproach, and use my endeavors to preserve unsullied the reputation of the Institution."

MASONS REPORTED

BANNED BY ITALY

An A. P. dispatch from Rome, under date of May 2, says that rumors have been in circulation in Rome for some days of an alleged plot to reconstitute Italian Freemasonry, which in common with all secret societies has been declared illegal under Italian law.

These rumors have taken more concrete form with the addition of further details to the effect that a number of persons accused of having illegal relations with French and British Masonic lodges have been arrested. Some of the arrested men—five, it is said—are highly placed officials in the Ministry of Finance.

It is reported that some if not all of the arrested men have already been tried behind closed doors and banished for a term of years to a penal island.

"What is Freemasonry?" was once commission whose task it is to try per-

sons accused of offenses punishable by confinement to the penal islands has held several sittings lately, and has handed down a number of sentences.

Reports that an attempt has been made to reconstitute Freemasonry in Italy also seem to be fairly well authenticated.

ENGLISH FREEMASONRY

The English way of conducting Freemasonry is upon a solid foundation, and suffers no fear or suspicion. Its members, whether old or young, holding many opinions in a general way, meet and agree in Freemasonry and all seem pleased, and indeed relieved, to meet within the peaceful walls. That is a distinct characteristic in favor of the Craft, and long may it continue.

We remember an American brother visiting a small English lodge. He said he was a member of a lodge with several hundred members, and he marveled at the congenial, happy lodge he was visiting; it so happened that all the members were present and entered into the proceedings with zest and considerable interest. The American brother remarked that with such a happy and congenial lodge he should have thought there would be many desiring to be initiated. The reply was that the lodge took only one candidate at a time, and every officer did his utmost to impress the entrant and assure a real Masonic welcome to the lodge.

This is the English way of doing things, and there are many more instances of special characteristics.

MASONRY ON FAR-AWAY

BRITISH FRONTIER

But for the droning of an aeroplane passing overhead, the creaking of the windlass at the open well, or the casual outcry of a Sepoy, silence pervaded the village of Nabakki on the sun-heated plain of Kamalai in Mohmand country on the evening of October 17, 1935.

With that ingenerated enthusiasm felt by Masonic brethren far from home, Jamrud Lodge No. 4372 held a regular communication, which was attended by master Masons of the British military force occupying that area. The meeting took place in a yard amidst dark, mud-baked buildings, surrounded by walls of the same dull material and adjacent to the village.

There, with lodge fittings furnished principally by the visiting brethren and "under the clear-blue canopy of heaven" in "that Temple not made with hands . . . were enacted the ancient mysteries." Dried mud blocks sufficed for the altar and for the seats

of the master and the senior and junior waraens. On the altar lay a small pocket edition of the volume of the sacred Law, treasured by its owner, the master of the lodge, Major H. D. A. Morris. Properly placed were the square and compasses. The usual lights were burning candles, stuck into bottles. The gavels were tent mallets. The rough ashar was obtained from the camp grounds, but none could be found for the "perfect" one. The letter "G," of painted cardboard, was suspended in the East. On straw-covered ground were spread waterproof "service" sheets, on which the brethren sat. In the center was a "tessellated pavement composed of black and white cloth squares," and in the center of the pavement lay an ancient pocket tracing board, loaned by Mr. Keeves-Brown, the Punjab District grand secretary. In the performance of their duties, the deacons carried pick-helves, while the tyler, armed with a "bayonet," stood at his post. Fortunately, lodge collars and some aprons were to be had.

Thus British soldiers and airmen met, opened, and closed a Masonic lodge, far from their native haunts, and "somewhere on the Northwest Frontier history had been made and 'Light' had come to an obscure Mohammedan village; for had not indeed been gathered there those who are 'Brother to a Prince and fellow to a beggar if he be found worthy?'"

(Abstract of an article written by "Sprig of Acacia," in *The Freemason*, London, March 7, 1936.)

THE MASSACHUSETTS

PLAN OF INSTRUCTION

Worshipful Brother Hamilton, of Massachusetts, stated, recently, in a conference of grand secretaries, that in his grand lodge they held lodges of instruction instead of giving the instruction in individual lodges. The state was divided into districts in which schools of instruction were held to which each lodge in the district sent its candidates for instruction. The masters of the chartered lodges in each district formed the executive committee of the school of instruction. Each school provides two instructors for each degree, so that one can rest the other. Brother Hamilton said:

"The candidates report. The first, second and third degree candidates are taken into separate rooms and are instructed in the meaning of that through which they have passed. We provide the instructors with material in the form of teachers' manuals, such as are used in public school systems, and we find they are very keen about it. Following these things as an out-

line, they do their own instruction, make up their own talks to the candidates, and it is surprising to see how good they are. Then usually at a meeting of the lodge of instruction, after the three classes have met separately, they all come together with such master Masons as may be interested to attend. Sometimes we have had as many as three or four hundred at a meeting of that sort. A group of 100 is not at all uncommon. We have a speaker to address the whole group. Of course, the subjects upon which he speaks are subjects which an entered apprentice may listen to as well as a master Mason, and usually those are worked out on a printed program, an annual one, setting forth the dates on which the lodge of instruction will meet, and the instructors for the three degrees are given, and then the lecturer, from what they sometimes call the fourth class, for each of these meetings."

"Of course, we are not perfect. We are experimenting. There are many things we have to learn. I think that our next step will be probably along the line of information given before any degree has been given. We have not gone into that as yet. I think that is a weak point. I think the grand master will agree that that is at present the weak point in our system. But it is working extremely well, and there are certain advantages in the lodge of instruction."

"It not only gives the candidate a chance to get acquainted with what he is taking, but it also gives him immediately a chance to make Masonic contacts, because he meets candidates from other lodges in this group, and in the general meeting you will find representatives from all the lodges in the lodge of instruction, and they usually have, not exactly a roll call, but they have registration, and the secretary reads the number of persons present from each lodge in the lodge of instruction, and a good deal of rivalry has developed in that way to get the master Masons out. 'This lodge has twenty-five. This lodge has only ten,' etc."

MARYLAND JOINS M. S. A.

At its semi-annual communication held in Baltimore, May 19, 1936, the Grand Lodge of Maryland unanimously voted to join the Masonic Service Association.

This organization has won its way during the last five years, in spite of the depression and the loss of candidates, droppings for N. P. D., etc., by its programs, its Digests, its service to its member jurisdictions. Grand lodge after grand lodge seeking affiliation in

this fellowship is a tribute to those wise and far-seeing brethren who, 17 years ago, saw the need for a national servant of American Freemasonry. Many other grand lodges are considering membership, waiting for annual meetings to receive committee reports. Nothing succeeds like success!

Organized to co-ordinate Masonic relief in national disasters, and to collect, digest and issue Masonic information, one of the many important services of the organization has been to promote a greatly increased understanding of mutual problems among the forty-nine grand jurisdictions of the nation. The two "sore spots" in American Freemasonry of recent years, in which fraternal relations were severed between two pairs of great grand lodges, were healed largely through the better understanding engendered by Masonic Service Association contacts. The many Digests on important subjects have done more, if Masonic editors and other authorities are to be believed, to increase comprehension of each of the forty-nine grand lodges by the others, than any other single influence.

That another grand lodge has joined this rapidly growing association is a matter which should cause mutual congratulations between members of the association, and the Craft in Maryland.

RED CROSS OF CONSTANTINE

J. Claude Keiper, secretary of the grand lodge of Masons and grand recorder of the Grand Commandery, Knights Templar, of the District of Columbia, was elected grand sovereign of the Red Cross of Constantine of the United States at a convention of the order, held in Louisville, Ky., May 16, 1936. Mr. Keiper succeeded Arthur E. Hopkins of that city.

James T. Christison, of St. Paul, was advanced to grand viceroy, succeeding Mr. Keiper. Over 300 attended the convention.

The next convention will be held in Washington, D. C., some time in May, 1937.

GRAND LODGE

ENDORSES RULING

Some weeks ago the U. S. District Attorney, Leslie C. Garnett, for the District of Columbia, ruled that "benefit" raffles and lotteries are violations of the gambling law. Included in his interpretation of the law were also the "number racket" and "bingo."

At its recent semi-annual meeting the Grand Lodge, F.A.A.M., of the District of Columbia, supported the U. S. district attorney in his position and amended its code of jurisprudence

to provide for "punishment" of any member of the Masonic fraternity who aids or participates in any games of chance outlawed by the district attorney.

For some years fraternal groups and also some church organizations in the District of Columbia have resorted to raffles, bingo parties, lotteries, and other games of chance, to raise funds to carry on their activities.

The interpretation of the local gambling laws made by the district attorney has received the endorsement of many local civic groups and the Protestant churches.

JAN SIBELIUS A MASON

Jan Sibelius, of Finland, known throughout the musical world as one of the greatest composers of the age, has prepared a series of compositions for use in connection with the Masonic ritual. As a personal friend of Charles H. Johnson, grand secretary of the Grand Lodge of New York, the renowned composer and Mason presented a complete copy of his Masonic music to the grand lodge. This complete copy was the basis of a recent delightful program of the New York Lodge of Research, in which the music was rendered by a quartette, with organ accompaniment, after the words had been translated into English.

PRESIDENT OF SPAIN A MASON

Senor Diego Martinez Barrios, who recently became President *pro tem* of the Republic of Spain, served as grand master of the Spanish Grand Orient for several years. When, however, he was placed at the head of the republican party and entered into the campaign which swept the Spanish leftists into power, he resigned his high Masonic position and made public the following statement:

"I am going into active and aggressive politics and do not wish to drag Masonry along with me . . ."

It is a primary principle of Masonry that it does not contravene one's religion or politics, nor is a member of the Masonic fraternity permitted to discuss such subjects from the floor of a Masonic lodge.

The vital force of Freemasonry is in its ethical teachings. Many of these teachings form the bases of the great religions of the world. Directed to the individual, they point out his responsibility to God and man, and essentially to society. Imbued with these teachings, the individual Mason often figures in great causes affecting society, but he must lead these on his own personal initiative and responsibility, for the Fraternity, as an organized body of men, is never behind any

movement, unless it be of a moral or educational character. Each member is free to interpret life's realities in light of the fraternity's ethical teachings and to act as he thinks best.

When Senor Diego Martinez Barrios resigned his post as grand master of the Spanish Grand Orient, and declared: "I am going into active and aggressive politics and do not wish to drag Masonry along with me," he declared, in effect: "I am impressed with what I perceive to be a great cause in the change of the social order of Spain. I feel my individual responsibility to that cause and wish in no wise to involve the fraternity as an organization."

He knew well that the Masonic fraternity, as such, plans no political or religious movements, but for the sake of the Craft in a suspicious national environment he placed himself on record as he did.

KIND WORDS

"I wish you health, happiness and abundant success in your chosen work. I always read with interest the Masonic discussions appearing monthly in the *Chronicle*, participated in by yourself, Brothers Rapp, Fetterly and Moorhouse. I esteem you four the foremost Masonic writers in America." —*Elmer Ellsworth Rogers, Chicago, Masonic World.*

NATIONAL SOJOURNERS

MEET JUNE 26

The National Sojourners, an organization composed of master Masons who are or were officers in the uniformed forces of the United States, will hold its annual convention at the Mayflower Hotel, Washington, D. C., June 26-27, 1936.

The committee of 33 and the national officers will meet June 25 at 9:30 a. m.

Major Edwin S. Bettelheim, Jr., is the general chairman of the convention committee. Under Article VI, of their constitution, chapters elect delegates—one for each 50 members—one month previous to the national convention.

HONORED BY

KING OF NORWAY

Major Ingvald A. Berg, veteran of the Spanish-American War, of Grand Forks, N. D., has been knighted by King Haakon VII of Norway for his "long and efficient service" as vice consul in North Dakota for Norway.

In bestowing knighthood upon Major Berg, the Norwegian King made him a member of the Order of St. Olav, first class, the highest honor that the King can accord anyone who is not a citizen of Norway.

Major Berg was an officer of the regular army in the Philippines in 1898-99, and adjutant general of North Dakota in 1913-14.

His service as vice consul for Norway began in 1916.

Major Berg was formerly venerable master of the Lodge of Perfection of the Scottish Rite Bodies at Grand Forks. He is Knight Commander of the Court of Honour.

ENGLAND'S GRAND MASTER 86

May 1, 1936, marked the eighty-sixth birthday of the Duke of Connaught and Strathearn, Grand Master of the United Grand Lodge of England. At the March (1936) Quarterly Communication he was reelected Grand Master. This makes the thirty-sixth year he has honored the English Craft with his patronage and leadership as grand master—a record doubtless without a parallel in the history of Freemasonry of England.

Members of the fraternity everywhere feel in their hearts a sincere hope that Arthur, Duke of Connaught and Strathearn, not only had a most happy day, May 1, but that continued health and vigor will be his throughout many more useful years.

Pro Grand Master, Earl Harewood, read the following message from the Grand Master at the recent meeting of the Grand Lodge:

"I beg to express my most grateful thanks for the address you have sent me in the name of Grand Lodge held at a special meeting on the fifth of February.

"From my heart I thank you and all the brethren for your words of sympathy, which have touched me deeply.

(signed) Arthur, Grand Master."

SOME RECENT

SCOTTISH RITE DECISIONS

The following is a summary of rulings and decisions which have been made during the year (1935):

(1) One of our illustrious deputies inquired if a secretary of a subordinate body of the rite was privileged to furnish membership lists to non-Masonic organizations.

There being no pronouncement on the question by the supreme council, the ruling was that the common law of symbolic Freemasonry would govern which, even where there is no express enactment, forbids the giving out of such lists.

(2) The deputy for Illinois, on behalf of the bodies in the Valley of Chicago, submitted a situation involving "Life Membership" with a request for an official ruling:

The bodies in the Valley of Chicago

have long had a by-law under the terms of which certain of their members had actually been granted "life membership" prior to September 27, 1934.

Question: Are such "life memberships" affected by the adoption of the Revised Constitutions of 1934 now in force; particularly Article 44, Sections 12 and 13, and Article 49, Section 3?

The ruling was that "life memberships" in subordinate bodies which had been actually, completely and finally granted prior to September 27, 1934, were not affected by the revised constitutions of 1934;

That whatever may have been the intention of the committee or of those who favored the changes made, the language of Article 44, Section 12, applies solely to the future and is not retroactive;

That "life memberships" which had been granted theretofore remain as granted, but that no more "life memberships" could be granted thereafter except as provided in Article 44, Section 12. Article 44, Section 13, does not provide for "life membership"; it provides merely a certain possible exemption from dues.

Oriental Consistory, by mutual agreement, is the fiscal body for all the subordinate bodies of the Rite in the Valley of Chicago. Section 19 of their by-laws reads as follows:

"Any active member in good standing, of this Consistory and the co-ordinate bodies of the A.A.S.R. in this Valley, to-wit: Van Rensselaer Lodge of Perfection, Chicago Council of Princes of Jerusalem, and Gourgass Chapter of Rose Croix, H.R.D.M., who pays into the treasury of this consistory the sum of seventy-five dollars in addition to all annual dues which may have theretofore accrued against him, may, upon majority vote of the members present at any stated rendezvous, be elected to life membership and thereby be exempt from the payment of all annual dues.

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"Any member who shall acquire life membership as herein provided, shall forfeit all the rights and privileges thereunto pertaining whenever his membership shall be affected by the act of dismission from this or any of the aforesaid coordinate bodies or through disciplinary proceedings or by action of the Supreme Council.

"Any member of the aforesaid coordinate bodies who retains such membership continuously for a period of twenty years, and is then free of all indebtedness for annual dues, shall thereafter pay one dollar per annum as annual dues, subject to the provisions of the preceding paragraph."

This latter section is in three paragraphs. The first provides for "life membership," under certain conditions, by election; the third paragraph makes no reference to "life membership," but provides merely for a lessening of annual dues in certain cases.

The ruling was that "life membership" is to be defined by common usage which implies a total exemption from dues—although not from assessments; and hence the establishment of a sliding scale, according to which a member's dues depend in amount upon the length of his membership, is not the creation of "life membership," and that members who come under said third paragraph are still subject to annual dues. Article 49, Section 3, prohibits those dues from being less than one dollar in each subordinate body to which the member belongs, except only in the case of "life membership."

The title of said Section 19 (viz: "life membership"), does not change a dues-paying member into a life member. Its first paragraph gives to the section its title; the third paragraph provides something entirely different.

(3) Another question submitted by the Illustrious Deputy for Illinois was:

Inasmuch as the Supreme Council, under Article 49, Section 3, of the Constitutions has provided that "Each subordinate body shall make provision in its rules and regulations for annual dues, except in the case of life membership, such dues in no case to be less than one dollar,"—has the Council of Deliberation for the district the right to establish a higher minimum for its district?

The ruling was that the Council of

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Deliberation does have this right and, if the Council of Deliberation for the District of Illinois establishes a higher minimum, such action is legal under the present grand constitutions.

(4) Inquiry was made if, under Article 46, Section 8, of the new constitutions, the suspension or discharge of a Mason by a symbolic lodge having jurisdiction automatically suspends or discharges his membership in all bodies of the Scottish Rite.

The ruling was that whether or not the brother has been suspended or discharged by a symbolic lodge having jurisdiction is a question of fact. If he has, then such suspension or discharge *ipso facto* suspends or discharges his membership in all bodies of the Scottish Rite in our jurisdiction unless he be a Sovereign Grand Inspector General.

A Scottish Rite brother is entitled to be heard if he disputes the fact. It was suggested, therefore, that the wise course to pursue in such cases is for the secretary of the Scottish Rite bodies, when such a fact is indicated to him, to write the brother in question and advise him that it has been reported that he has been suspended or discharged (as the case may be) from a symbolic lodge having jurisdiction and that his name will be stricken from the rolls of the Scottish Rite under Article 46, Section 8, unless he shows cause within a reasonable specified time (say a month) why such action should not be taken. If no reply is received and the secretary is satisfied of the fact of the suspension or discharge by the symbolic lodge, then the name should be stricken from the Scottish Rite rolls as suspended or discharged. If, however, the brother contests the fact of his suspension or discharge by a symbolic lodge having jurisdiction, then he is entitled to be heard on that question of fact. Such hearing would not be a trial, coming within the provisions of the regulations relating to discipline, but the hearing should be by such officer or committee as is appointed by the presiding officer; and the presiding officer, as an executive duty, should direct the retention or the striking of the name.

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The ruling was that the same reasoning and answer would apply to Section 9, Article 46, and Section 4, Article 44. In the first two cases the action of the symbolic lodge, and in the last case of the brother himself, would be the fact to terminate his membership; but in the ascertainment of the fact the brother in question would be entitled to be heard if he so desired.

CORNERSTONE LAID

The Grand Lodge, A. F. & A. M., of Maryland, officiated on March 23, 1936, in laying the cornerstone of the new courthouse annex at Salisbury, Md. The work on the new part of the present structure will be completed next fall at a cost which will approximate \$200,000.

The above Masonic ceremonies recall the celebration of the bicentenary of the founding of the City of Salisbury, Md., during the week of August 8, 1932, when two city officials of Salisbury, England, participated—J. Sidney Rambridge, mayor, and Alfred Butt, member of the city council. With these two officials was Frank W. Rambridge, brother of the mayor, all three of whom were Masons. D. Frank Holway, master of Wicomico Lodge No.

91, Salisbury, Md., called a special communication on August 9 of that year, at which the third degree was exemplified for the pleasure of the visiting brethren.

The first Masonic Lodge in Peru was installed in Lima in 1812 by General San Martin, who had been fighting in Spain, and who then fought for the independence of South America.

The Masonic Lodge, *Christian Til Palmestraet*, of Denmark, presented a theatrical performance in memory of Mozart some months ago. With an artistic program, the first performance of the *Magic Flute*, the great Masonic musical composition, was exactly reproduced. Mozart was represented in Masonic dress.

MASONIC NOTES

Walter C. Temple, 33°, Deputy in Texas of the Supreme Council of the Scottish Rite, Southern Jurisdiction, has been appointed representative of the Supreme Council of the Scottish Rite of Mexico near the Supreme Council of the Southern Jurisdiction.

Major General Douglas MacArthur, of the U. S. Army, was made a Mason

by the Grand Lodge of the Philippines on January 17, 1936.

The ninety-first Reunion of the Valley of Omaha, of the Ancient and Accepted Scottish Rite, of Omaha, Neb., was concluded on the evening of May 14, 1936, with a class of 30 candidates who took the Scottish Rite degrees.

The reunion was marked by the presence of Herbert Laffin, a thirty-third degree Mason, past master of the Grand Lodge of Wisconsin, and an active member of the Northern Supreme Council, who came to witness the conferring of the thirty-first and thirty-second degrees on his son, John Laffin, resident of Omaha. The elder Laffin is the third in a direct line of his family to be made a thirty-third degree Mason—his father and grandfather having each received that degree.

The Grand Lodge of New York, at its recent session, voted to confer the honorary title of most worshipful past grand master, with permanent membership in the grand lodge, on William Wiley, who for thirty years has been superintendent of the Masonic Orphan Asylum and Home for the Aged at Utica, N. Y. This action has no precedent in New York State within the knowledge of present grand lodge officials.

To be made a Mason at the hands of his father is always a special privilege to a young man and a sacred one to the father. An event of this character was witnessed in Evergreen Lodge No. 17, of Madison, S. D., when on May 6, 1936, Harvey G. Gregerson, 32°, raised his youngest son to the sublime degree. The candidate's older brother is the present master, and he was raised by his father on May 6, 1931, the date which is the birthday of the father of the two boys.

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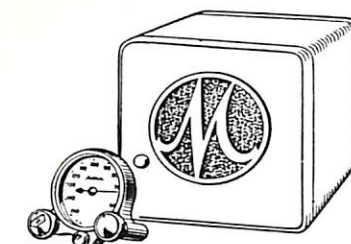
The Grand Chapter, R. A. M., and the Grand Council, R. & S. M., of Oklahoma, appropriated \$12,000 to erect a vocational educational building on the Masonic Home grounds at Guthrie during their recent meetings.

B. H. Frohock was elected grand high priest of the grand chapter, and Thomas J. Wells, grand master of the Grand Council. James A. Lathim was reelected grand secretary of both grand bodies.

The 1937 meeting will be held in Tulsa.

The Lord Mayor of London, Sir Percy Vincent, was recently installed master of Guildhall Lodge No. 3116. Deputy Grand Master of the Grand Lodge, Gen. Sir Francis J. Davies, officiated at the ceremonies in the presence of numerous other grand lodge officers.

"What is Fretmasonry?" was once asked of Lamartine. His reply was: "I see only in the secrets of the lodges a veil of modesty carefully thrown upon truth and charity to heighten their beauty in the eyes of God and man. But for this modesty you would not conceal from men the secrets from which our actions reveal. You are, in my opinion, the great eclectics of the modern world. You cull from all time, all countries, all systems, all philosophies, the evident, eternal and immutable principles of universal morality, and you blend them into an infallible and unanimously accepted dogma of fraternity. You reject everything that divides minds, and profess everything that unites hearts. You are the manufacturers of concord. With your trowels you spread the cement of virtue about the foundations of society. Your symbols are but figures. If I am not mistaken in this interpretation of your dogmas, the curtain of your mysteries might be drawn without the fear of revealing anything but service rendered to humanity."



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Father—When I was your age, Tom, my parents never had any trouble with me.
Modern Son—Well, I can't say I've had any real trouble with you, either, dad.

THE TRUTH

Just as the dentist was leaving his surgery the telephone bell rang. He answered it and found that it was a patient wanting to come that afternoon. "I'm afraid I can't give you an appointment for this afternoon," the dentist replied. "I have eighteen cavities to fill."
And he hung up the receiver and hurried off to the golf course.

A LONG WAIT

Policeman (to tramp sitting on top of oak tree): Hey, what are doing up there?
Tramp: I don't know; I must have sat on an acorn.

NO BEAUTY

"I want to see your beauty editor," said the caller at the sanctum of a popular magazine.
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"I am."
"Got confidence in it?"
"I have."
"Then you don't want to see her."

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